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PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From "The Friend."

COWPER AND HIS BROTHER.

From my first acquaintance with the writings of this amiable man, and sweet poet, I have felt an indescribable interest in all that related to him, and have gleaned up with pleasure every little scrap of his private history. It was not until recently that I was acquainted with the fact of his having written an account of the last illness of his brother, when I accidentally met with it; and the pleasure and profit with which I perused it have induced me to hope that the republication of some parts of it may be acceptable to the readers of "The Friend."

It exhibits the poet in a new sphere of action, presents his Christian principles and feelings in strong relief, evinces the fondness of his attachment for his brother, the anxious concern he felt for the welfare of his immortal part, and sheds additional lustre on his own amiable and excellent character.
But it is not in this point of view only that the narrative is valuable; it contains much religious instruction, and exhibits the emptiness and vanity of a mere profession of Christianity. His brother was a minister of the established church, and had received a liberal education. Of strict moral habits, and regular in the observance of the external duties of religion, he imagined himself, and was thought by others to be religious. He had little idea of regeneration, or of the sanctifying influence of the spirit, and was a total stranger to those deep and powerful convictions of the sinfulness of sin, and the preciousness of pardon through the blood of Christ, which had been sealed by dear bought experience on the mind of his brother. Cowper seems to have been aware that his brother's religion was too superficial, floating in the head more than pervading the heart, and his language and conduct bore the marks of his thorough and radical conversion. He strove therefore to call his attention to the spirituality of religion, and to convince him that salvation consisted in something more than mere formulas of faith, or scholastic disquisitions on theology. His narrative commences thus:

"As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Albans, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent dealings with him, so far as I was enabled, took care to show that I had received not merely a set of notions, but a real impression of the truths of the gospel."

"At first I found him ready enough to talk with me on these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavor to reconcile the difference of our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing."

"He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable."

"There was nothing vicious in any part of his practice; but being of a studious, thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned however as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits."

"Thus we spent about two years, conversing as occasion offered, (and we generally visited each other once or twice a week,) as long as I continued at Huntingdon, upon the leading truths of the gospel. By this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterwards,

was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us. When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to anything he heard or saw."

In 1769 John Cowper was taken ill, and in a short time so much reduced that his life was considered in danger. Cowper was sent for to Cambridge, where his brother resided, and he thus describes the state of mind in which he found him:

"In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewn with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again."

From this illness he recovered, but in the following year had another and more severe return, which continued with little intermission until the time of his decease. His careless and unconcerned state awakened the most painful anxiety in the mind of his brother, whose feelings were too tremulously alive to the unspeakable value of an immortal soul, and the vast concerns of eternity, not to fear lest death should arrest him before the great work of redemption was accomplished. The following extracts will disclose his views:

"On the 16th February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavored to give a spiritual turn to the discourse, and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand and look kindly at me, and seemed to love me the better for it."

"On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that I thought it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, 'You have many friends who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him.' He replied, 'That is true, and I hope God will have mercy upon me.' His love for me at this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described."

"At night, when he was quite worn out with the fatigue of laboring for breath, and could get no rest, his asthma still continuing, he turned to me and said with a melancholy air, 'Brother, I seem to be marked out for misery; you know some people are so.' That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, as if I had authority given me to say it, 'But this is not your case; you are marked out for mercy.'"

"I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, 'I only wish it may please God to enable me to suffer without complaining; I have no right to complain.' Once he said with a loud voice, 'Let thy rod and thy staff support and comfort me; and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle.' One evening, when I had been expressing my hope

that the Lord would show him mercy, he replied, 'I hope he will; I am sure I pretend to nothing.' Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of gospel grace which he was soon after pleased to afford him."

S. T.

From the Sunday School Journal.
SIMPLICITY.

Plain preaching and plain teaching have always been most blessed in informing and converting men. Such is the example of our Saviour's ministry, such of his apostles. It is the dictate of common sense, the very first principle of instruction, that what we desire to teach must be made plain and intelligible to those whom we expect to learn. Yet how difficult is it to persuade preachers and teachers to follow these principles and these examples? How seldom do we hear the truths of the gospel declared in language as simple and as easily understood as that which is used in telling common truths! When men talk of business, of politics, of news, of books, they employ language that is familiar and plain. But when they begin to speak of the Bible and religion, half their conversation, or writing, or preaching, whatever it may be, is metaphorical. They assume a strange tone of voice, speak of the duties and doctrines of religion in phrases which are of immemorial use, but which they cannot or do not explain. Thus a mystery is thrown around the subject which keeps their own minds in darkness, and perplexes those who wish in a rational manner to inquire after truth.

Some of our readers may think this statement exaggerated. We are willing to put it to the strongest test, and should be inexpressibly rejoiced to find ourselves mistaken. Let the doubting reader make this experiment. We suppose there is no subject more frequently mentioned in the pulpit than faith. It is at the basis of Christianity, one of its cardinal principles, and is therefore of the utmost importance to be understood. Now let any one go into a church and try to discover from its members their understanding of what is denoted in the gospel by the term faith, and we venture to assert that there will be a large number who can give no such answer as would encourage the belief that the thing is at all understood. We do not mean that the uneducated and ignorant would be unable to give a technical definition, but that they have no fixed idea of what is signified by the word. This may occur even where persons are the subjects of saving grace. They may, in an evangelical sense, be believers in the Lord Jesus Christ, and be trusting in him alone for salvation, without knowing that that is the exercise of the particular act called faith. But that it is a lamentable ignorance, none will deny; and if any are disposed to doubt its existence to the extent we have supposed, let them make the trial.

The cause of the ignorance is, of course, defective teaching. The system of Christianity has not been presented in its plainness; its principles have not been so illustrated by the common means of exhibiting truth as to make them as clear as any other truths.

We assume it as a point conceded by all protestant Christians, that the divine revelation has been made to man in terms which he can understand. That is, the Bible is written with such plainness that people of common intelligence can learn from it what is their duty, and what it is they are bound to believe on the testimony of God, even though the subject itself should surpass their understanding. We assume also, an undisputed fact, that all intelligent persons are required and encouraged to read the Bible, that they may learn these duties and doctrines; and that a sincere, prayerful study of the Scripture will be attended with a spiritual blessing. It follows then, we think, from these facts, that the Bible must be a plain book, or that these duties would not be required of mankind wherever they have the opportunity of performing them.

This conclusion is fully strengthened by the character of the sacred writings themselves. The passages which contain difficulties bear an extremely small proportion to the whole revelation, while the great indispensable truths of the system, and the duties connected with them, are repeated and enforced with a plainness adapted to the mind of a child. Can man make the terms of salvation more plain or brief than in the few syllables of the Saviour himself, 'Repent ye and believe the gospel!' And shall he obscure that declaration by refinements of language, and theories of explanation, which only make a plain injunction mysterious, and set the inquiring mind in the pursuit of shadows? In that Scripture, in language equally simple, are presented the life, and sayings, of the incarnate Redeemer. That life is our model, and its study is calculated to lead us on to ever-expanding views of the glory of God and the plan of redemption. Let the example of the inspired writers be followed by all who attempt to disseminate these truths, and let them speak of them in a plain, consistent, and intelligible style.

Being most sincerely convinced that the defect alluded to is one of the greatest obstacles—if not itself the very greatest—that prevents

the progress of religion among all classes of mankind, we shall press the subject frequently and earnestly on all teachers, whether in the pulpit or Sunday school. And we call upon our intelligent correspondents to assist our arguments by practical exemplifications of the best manner of accomplishing this mode of instruction, and by proofs of its efficacy.

From the Christian Index.

SUCH SENTIMENTS WILL BE EXPLODED.

There are intelligent Christian men, who read their Bibles, and still are shocked to hear the offer of eternal life made to every man!—Say they, 'This offer is only made to those who will repent, and they are the "elect" alone. Let us understand this. You affirm: every man in Philadelphia may have water from Fair Mount water-works brought to his own door. Is this true? No; for suppose an individual refuses to receive it or to pay anything for the privilege; he cannot obtain a supply of water in this way. And now can this privilege be regarded as even offered to a man who will not accept such an offer; is not this logic correct? Then, it condemns its prototype as used in application to the offers of life.'

But seriously: in what language could eternal life be offered to every man, if it has not been thus offered in all parts of the Bible.—The prophet cries out: 'Ho every one that thirsteth,' &c. Well, says one, 'I desire this water of life; but perhaps I am not elected to taste it. True, the invitation is unconditional, but it cannot mean all, for some are predestined to eternal life. If I knew that God elected me, I would gladly come.' But what is the man to do in this predicament? Shall he presume upon his predestination to endless death, and thus conclude that no offer of life is made to him? What argument is there to support this presumption? Or, shall he go forward without ascertaining his election? Then he may actually come to the very well spring of life, to Christ himself, and still be cast out.—But this cannot be. The alternative is, go forward, ask, and be infallibly saved. Again: 'Whoever will, let him take the water of life freely.' If this be not an unqualified general offer, none can be couched in either the Greek or English language; more than this, the reader can never know that the writer differs from himself, if he can set aside the expression above. Language is no more definite or strong as coming from my pen, than from the pen of inspiration. Suppose, I affirm; eternal life is offered to all who hear the gospel. Inspiration declares of Christ, He tasted death for every man; of God, not willing that any should perish: by the righteousness of one (the free gift) came upon all men, unto justification of life. If all, and every, in these passages mean only a part, they, possibly, mean no more, when used by a living writer. There can be no proof that they are used to express an opinion different from that of the limited atonement, limiting offer to man.

May an humble individual be allowed to say: Beware, beware, fellow heralds of the cross, lest you be found guilty of taking from the things written in the Book of divine truth.—Many souls have perished in consequence of improper exhibitions of partial truths—many have perished without ever hearing that the way of life was open for them; and that they alone would fail to enter it who refused to do so. Read again your commission from God; ask of him its import—construe it so as not to shock common sense, if the phraseology admit of different interpretations. Believe that God is sincere when he declares, 'I have no pleasure at all in the death of him that dieth.' Preach the gospel in its own language, and souls shall call you blessed.

LIBERAL FEELINGS AND SINGULAR DOINGS.

We are sure the following letter will be read with pleasure. It describes a state of things many of us are slow to believe could be in the south.—*Christian Advocate and Journal*.

South Carolina Conference, Sept. 18, 1832.
Dear Brethren—In my last communication I mentioned that I had not as yet visited that part of the mission assigned us, in the neighborhood of the town of Beaufort; since that time I have entered the work, and find a great and effectual door opened to preach the Gospel to the colored population of this country, indeed, far beyond our most sanguine expectations. During the last year there has been a very considerable revival of religion in the town of Beaufort, among the white inhabitants (many of whom are planters) through the instrumentality of the Rev. Mr. Baker of the Presbyterian Church, whose ministry has been blessed in the conversion of many souls in this country, and, under God, has been the means of some of the greatest revivals known here for some time. In Beaufort there are but two denominations, the Episcopalians and Baptists; and it is a remarkable fact, that out of a population of a few hundred souls, there are not less than six or eight men, one of whom has already devoted himself, and the rest preparing to do so, to the Gospel ministry; the most of them attached to the Episcopal Church, young men of promising talents and great zeal in the cause of God, and who can tell the amount of good that may result from their labors. I mention this revival as the means of producing on the minds of the planters a more intense desire for the salvation of their people. They were for some time anxious to get the labors of a minister, but

fearing they might not succeed, and knowing that time was swiftly passing by, they proved their faith by their works, and put their own shoulders to the wheel, and called upon God. They divided the plantations and went to work, and read to them every Lord's day; and just at this time the conference received a letter from Charles C. Pinckney, Esq., in behalf of several gentlemen of Beaufort, requesting that we would embrace that section of country in our missionary labors. Accordingly the conference appointed myself and brother Coburn to take it in connection with a part of my former labors. The planters have since said to me that they plainly saw the hand of God in the work, for just as they commenced helping themselves God sent them help. To show their great desire for the salvation of their servants, one of them held a prayer meeting regularly for them every morning, about sunrise; their families have also engaged heartily in the work, with a few exceptions, and have established Sunday schools for them, in which some of the most wealthy and respectable ladies have engaged, and seem to glory in it. It is astonishing to hear how correctly the little negroes repeat and sing their hymns, and answer their catechetical questions. And, indeed, their labor has not been in vain. From their labors, in connection with the preaching of the Gospel, there has been, and still continues to be a general excitement among the colored people on the subject of religion, several of whom have obtained the pearl of great price, and have given the best testimony of a real change.—There is on the mission in this neighborhood, at this time, a very general work; some of the most abandoned have been brought to cry for mercy, and their cries have not been in vain, which has produced very serious impressions on others. The Rev. Mr. Walker, of the Episcopal Church, and the Rev. Mr. Fuller, of the Baptist Church, have entered heartily into the work. We have received on trial about one hundred, several of whom profess to have obtained the forgiveness of their sins; O may they be faithful, and prove it by their works.—We have the testimony of several planters in their favor, and, indeed, their own conduct shows their sincerity. Several of our appointments are on working days, and some of the planters say that we can preach to them at any time we please. Time is nothing in comparison to the value of their souls. We attend on the following islands, viz.—Lady's, Dutton, St. Helena, Cat, Paris, Beaufort, Big, and a part of the main. We have fourteen appointments in fourteen days; some of the appointments embracing several plantations, and invitations from others, which we fear we will not be able to attend to. That part of the mission on Pon Pon Combahee and that neighborhood is also in a prosperous condition; on one of those plantations quite a revival of religion. There is also a wide door opened on Savannah river, which I am glad to hear from Brother Sinclair, will be soon entered, having received from Bishop Andrew directions to form missions in that region. Thus you see God is with us; the harvest is great; the laborers few and weak. We are often cast down, but not forsaken. The work is great and arduous, but God has promised that our strength shall be equal to our day; in him we trust—for he has promised to be with us even to the end of the world.—We can say with our venerable father in God, in the midst of all our difficulties, the best of all is, God is with us.

Pray for us; and may all the friends of colored missions pray for us; and may the Gospel of Jesus be carried into every negro cabin, until they shall all know God, from the least to the greatest.

Your brother in Christ, G. W. MOORE.

MODERN SERMONS.

We have long observed with concern, that in the writings of most of the divines of the present day, even those whose piety we do not question, we find too little of Christ, and too little of the Bible. They reason and philosophize, to the apparent forgetfulness of the spirit and authority of the revelation of God. Even when they speak of the work of the Holy Spirit, and on the whole speak well—sometimes excellently—they do not, as much as we could wish, exhibit him as the Spirit of Christ, and his work as always leading the believer to views of the fullness of Christ, and to holy delight in and communion with him, in his mediatorial character. Now, the Saviour himself speaking of the official work of the Spirit, the Comforter, has said expressly—'He shall glorify me; for he shall receive of mine, and shall show it unto you,'—words which, although they doubtless had a special, yet had by no means an exclusive reference, to the apostles and primitive Christians. Christ, we repeat, is not glorified as much as he ought to be, in the writings of the theologians of the present day; and we fear the same may be affirmed of the exercises of Christians in general—writings and exercises, we say again, which we do not regard as wholly destitute of genuine piety. But they lack that savory fullness, that holy unction of pure evangelism, which we find in the gospels and epistles, and to a happy degree in the writers of the reformation, and for a hundred and fifty years after that glorious era. We do believe that this is a great defect, and that its tendency is unpropitious. It is the first step, unconsciously taken, towards rationalism, and ultimate Unitarianism: and it renders the exercises of private Christians less spiritual and less comfortable, than they would otherwise be.—*Chr. Advocate and Journal*.

From the New York Weekly Messenger.

THE GREAT SACRIFICE.

"Without the shedding of blood is no remission"—appears to have been an ancient maxim. Adam, soon after Heaven's first, bright promise broke through the pall that shrouded fallen man, and lighted up our gloomy world, by express revelation, no doubt, the work of sacrifice commenced. His sacrifices, those down to Noah, and the Exodus of Israel, together with the myriads of lambs, and goats, &c. slain by Jewish priests, the seas of blood which round their altars flowed, all pointed to, and typified that blood which alone can wash away the guilt, dominion, nature, and absolve the punishment of sin. Although the sacrifice of the Jews had virtue to purify them from what their ceremonial law judged defiling, and procured for those who offered them certain benefits of the Mosaic dispensation, yet they could not so alone for sin, or purify the conscience, as to obtain for the sinner, though penitent, either favor with God, or peace with his own mind; much less, a title to, or meetness for, a heavenly inheritance—"for it is not possible that the blood of bulls and of goats should take away sins." If justice receive satisfaction for injuries done it, the reparation must be proportionate to the injury done, else satisfaction is not given and justice remains debased. If transgression of divine law is an infinite evil, as is evident from the Bible, what proportion is there between such evil and the compensation which the blood of goats and lambs can give? Those animals are, in their very nature, far inferior to man, therefore, their blood cannot expiate the sins of man, because, in the nature of things, it is not possible for a less power, though innocent, to reinstate an offending, greater power. Neither could sin be separated, or the world redeemed from death by the sacrifice, of one or more of the sinful race of man, because that would be criminal redeeming criminal. And, it is certain, if such sacrifice were accepted, infinite indignation would not be manifested, and our minds would have but little to impress them that sin is an "evil and a bitter thing," a thing of infinite hatred in the sight of God. Angels, although "ministering spirits," are, from the very circumstance of their being disembodied spirits, entirely excluded from every being brought forward as a redeemer of the human race. Neither would it be possible, admitting they were clothed with bodies, that they could expiate the sins of man, because it is a maxim received, that the nature that transgresses, shall either suffer or compensate.

Let us now lose sight of those inferior objects, and look for a sinless, powerful, and all-atonement sacrifice in that being who by way of eminence is called "the woman's seed," which seed is Christ! Here is an illustrious personage brought to view—this is the "Child born," and yet the "Everlasting Father"—well might celestial glory irradiate the heavens round where stood the honored messenger who said to wondering shepherds—fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Saviour, which is Christ the Lord—here is the sacrifice—here the supreme, Eternal God. Language more explicit, more comprehensive cannot be—an honor to the source whence it emanated; and, although plain, yet containing a mystery that cannot be comprehended by the human mind: it is a fact plainly revealed that in the man Christ Jesus dwelt the whole fulness of the Godhead bodily; but how the human and Divine nature could be so intimately and indissolubly united as to form one person, is a mystery that, like the union of the soul and body of man, will never be understood by mortals till they

"Walk with God, high in salvation—in the climes of bliss!"

This being of infinite dignity, we are taught in Scripture, possessed and shed the blood, by which alone remission can be obtained, and by which the claims divine were satisfied.—"Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions—the chastisement of our peace was upon him—the Lord has laid on him the iniquity of us all." "To finish the transgression or restrain iniquity, to make amend of sins, i. e. sin offerings, to make reconciliation (expiation) for iniquity to bring in everlasting righteousness—was the Messiah cut off; but not for himself." In accordance with the foregoing, St. Paul writes—"He (God) hath made him (Christ) who knew no sin to be sin, i. e. a sin offering for us; that we might be made the righteousness of God in him"—obtain complete redemption through the blood of Christ, which blood, is the expiation for the sin of the world: "for him hath God set forth to be a propitiation through faith in his blood." "In whom we have redemption through his blood, the forgiveness of sins." For "Christ hath loved us, and given himself for us, an offering and a sacrifice for a sweet smelling savor," according to the will of God. "By the which will we are sanctified, through the offering of the body of Jesus Christ, who is over all, God blessed forever. Amen." Is it of little consequence what sentiments we entertain of the Lord Jesus Christ? Surely not. It has already been observed that a less power cannot restore a greater power; and the Scriptures already adduced teach us, the Redeemer of men is the Holy One of Israel—the Lord Jehovah.

The Deity of the Saviour has been considered, in every age, by the Christian church, a fundamental doctrine—a doctrine with which the Gospel system stands or falls. It is, then, a matter of the greatest moment, that we have proper, scriptural views of Christ; for, according to our thoughts of him, so will be our reverence for him; hence it is asked—What think ye of Christ? If we esteem him less than "Immanuel," "God with us," "God manifested in the flesh," we cannot possibly entertain that respect for him, repose that confidence in him, feel that love, and yield that obedience to him which the Scriptures require of all who look for salvation through the blood of sprinkling.

The views and feelings which filled the heart, and influenced the conduct of Thomas, one of the twelve, when he said to Jesus Christ, "my Lord and my God," should be possessed by every disciple of the Blessed Redeemer. Living and dying in such genuine faith, for such faith works by love, and purifies the heart, we may scripturally hope to be found among the number who shall sing—"Unto him that hath loved us, and washed us from our sins in his own blood—to him be glory and dominion forever and ever. Amen." G. R. P.

OSLEY'S CHARACTER OF THE CLERGY OF THE UNITED STATES.

In America the clergy have no connexion with the government, or with any political party, directly or indirectly; they are not magistrates, nor do they take part in any of the lighter recreations of society that in this country are looked upon as, at least, harmless amusements. Clergymen are rarely, if ever, seen either at a ball or party; nor do they mix much in general and large companies, unless when brought together for the promotion of some charitable measure, or some association connected with their religious duties. It is not intended to institute a comparison between the habits and principles of the American clergy and those of the Church of England, but to mention facts that account for their total difference of feeling in the two countries, which is so great, that if a clergyman were, in most parts of the United States, to be seen at a theatre, at a dance, or to join a card party, he would certainly fall in the esteem and opinion of his flock; but if he were to become habitually a frequenter of balls, plays, &c., or be tempted to become a sportsman or fox hunter, he certainly would not long continue to fill the station of pastor to any congregation. I do not pretend to give any opinion as to the comparative merits of the two systems, nor is either censure or approbation implied of the severity of public opinion in America on this subject. These facts, however, joined to the absence of all political or worldly dignities in the ecclesiastical body in the United States, render large incomes quite unnecessary to the clergy of that country; and the assertion, therefore, of the mean amount of their emoluments being greater than, or nearly equal to, that of the clergy of England, is the more surprising.

Influence of tracts on three Clergymen.—After the communion service in the grove at a four days' meeting in Indiana, says Mr. M. H. Wilder, I presented the solemn claims of the Tract cause. When I had closed, Rev. B. R. H. arose, and gave his testimony in favor of the object: "My first religious impressions," said he, "were received from the reading of Tracts."

The Rev. Mr. E., of Illinois, then rose and said, I too have reason to bless God for Tracts. I owe my first serious impressions to a sentence in a Tract—"He was looked upon as an ornament to his family." This sentence is engraven indelibly on my memory. It was said of Sir Francis Newport in youth, and closes the first paragraph of the Tract which relates the circumstances of his awful death. What, thought I, will prevent my dying such a death? What though I be esteemed a blessing to my family—so was Newport. What though I have had a religious education—so had he. I too may die an enemy to God, and in all the horrors of despair. This reflection arrested my attention, hastened conviction, and never left me till, as I trust, my feet were taken from the horrible pit.

Rev. L. M., a Baptist minister, then arose and said, "I too am a living witness to the usefulness of Tracts. Till last year I was engaged in retailing ardent spirits. I read the Tract, *Distillers and their Allies*, it convinced me of the folly and madness of my practice, and I gave it up."

From the Christian Index.

Brother Brantly.—Having often been refreshed by the intelligence given in the Index of what God is doing in other portions of his Zion, I feel an inclination to reciprocate the favor, and let my brethren at a distance know how good the Lord has been to his people in this place. It is just one year to-day since I first came to the Valley, and exactly nine months since I entered upon the duties of the pastoral office among this people. In the prospect of the past year I have reason to be joyful, for the Lord has blessed my feeble efforts, to promote his glory, and prospered the work of my hands in winning souls to Christ. I have had the heart-felt satisfaction of leading into the water and there burying with Christ by baptism, one hundred and twenty-four converts, who had given the church satisfactory evidence of having been born of God.

During the same time we have had something like twenty added by letter, making an increase of about one hundred and forty, in one year. Nor has the good work entirely ceased; for there are those among us who have recently found Jesus precious to their souls, and are anxiously waiting an opportunity to put on Christ by baptism.

But we do not rest the evidence of God's having been with us in the efficacious influences of his Spirit, simply on the additions received. For we have the consolation to know that Zion has been aroused from her slumbers—that she has shaken herself from the dust, and put on her beautiful garments.—Yes, the Lord in the plenitude of his mercy has given to her beauty for ashes, the oil of joy for mourning, and the vesture of praise for the spirit of heaviness.

In the contemplation of the past goodness of our covenant Jehovah, we are constrained to exclaim, What hath God wrought! Not unto us, O Lord, not unto us; but unto thy name be all the glory. How pleasing to the humble and pious soul is the consideration, that the work of man's redemption from sin and death, was devised by infinite wisdom, and is going forward under the controlling power of Him who is "mighty to save." Yes, "that

stone that was cut out of the mountain without hands," has received its impetus from an Almighty arm, and will be propelled onward by omnipotent power, until its ponderous weight shall crush every opposing effort, and its growing greatness fill the whole earth. Yours in the best of bonds, L. FLETCHER.

Great Valley, Pa. October 1, 1832.

From the Rochester Observer.

From our Correspondent in Albany.

Dear Sir—Interesting as is each returning Monthly Concert of prayer for the spread of the gospel, to the devoted Christian, circumstances in this city occurred to make the one of last evening more than usually pleasant and affecting.

Notice was given in all the Churches that the Concert would be held at the Baptist Church in Green street; and that Mr. Webb and his Lady, who were about to sail as Missionaries to Burmah, would be present. Arrangements were therefore made to have a general meeting of all the friends of the Lord Jesus, in the Baptist Church; and though it had rained torrents the whole day, and the streets flooded, the house was well filled. Many ladies were present, notwithstanding "the present rain and the cold," thus manifesting that they pitied the poor Burmese, and were deeply interested in the efforts to carry to their benighted land "the lamp of life."

Mr. Welch, the amiable and highly gifted Pastor of the Church where we met, commenced the services of the evening by reading an appropriate hymn, after the singing of which and prayer, he introduced Mr. Webb to the congregation by a few pertinent and happy remarks. Mr. Campbell of the first Presbyterian Church in this city, then prayed, when Mr. Webb rose and made an interesting extempore address of half an hour. He gave some account of the low and degraded condition of the heathen generally; spoke of their tender mercies as being cruel, and proved that the Bible and the gospel it contains was the surest, if not the only method to give civilization to the dark places of the earth. In the course of his remarks he lifted up and exhibited a *Burmese Idol* god. Then, my dear sir, we saw Burmah—we felt for Burmah, and with one heart and one voice we could say to that dear brother and sister, go, go to Burmah, and teach the poor natives the knowledge of the true God.

The Idol god was seated cross-legged on a pedestal of teak wood—his left hand resting on his lap, and his right hanging over his right leg—on his head was a crown.

This idol had once been consecrated by a Burman priest, and had been an object of religious worship. Mr. Webb also exhibited a specimen of the outer garments worn by the Karen females, and gave some account of the spread of the gospel among them. He closed his address by saying—"To Burmah will we go—In Burmah will we live—For Burmah will we toil—In Burmah will we die—and beneath the soil of Burmah will we rest our bones till the archangel's trumpet shall sound." The following hymn was then sung.

Yes my native land, I love thee.
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?
Home! thy joys are passing lovely;
Joy's no stranger—heart can tell!
Happy home, indeed I love thee!
Can I—can I say—Farewell?
Can I leave thee—
Far in heathen lands to dwell?
Scenes of sacred peace and pleasure,
Holy days and Sabbath-bells,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?
You! I hasten from you gladly,
From the scenes I love so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleased, I leave thee—
Far in heathen lands to dwell.
In the desert let me labor,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell!
Glad I bid thee,
Native land! Farewell—Farewell!

Mr. Kirk, of the 4th Pres. Church, then commenced an address of the most interesting character, and delivered in a masterly style. I regard it as one of his happiest efforts, and the audience by their silence, their tears, and their patience, showed how much they were interested.

The meeting then closed, after a collection for Burmah had been taken.

Thus has passed a scene which I am sure gave every pious heart there, a little foretaste of heaven. All distinctions, all differences of sentiment were broken down, and a whole Christian community stood as it were on an eminence, looking at Burmah, heathen Burmah, where there are 17 millions of immortal minds, and resolving to send them the bread and the water of life. It was a solemn, pleasant, animating scene.

Yours truly,

Albany, Oct. 2, 1832.

For the Christian Secretary.

PRAY AND WATCH.

"Watch ye and pray," said our blessed Lord on a certain occasion, "lest ye enter into temptation." A very good reason is here suggested for Christian watchfulness. Many more might be mentioned, which, together with the one before us, would seem powerful considerations in favor of Christian watchfulness, and prayer, and watching unto prayer.

But some of the commands, and exhortations of our Divine Law giver, are still of great importance, though words are transposed in the sentence. They will still enjoin that which is both the duty and privilege of the Christian to practice. So it is with the passage cited.—While it is always our duty to read, believe in, and practice divine truth as it is written, we

should also examine every part of the sentence, as we would a curious piece of architecture; in order to discover all its beauties, glories and comforts; and derive from it all that instruction which it is calculated to impart. We believe every experienced Christian who is in the daily practice of looking into his own heart, as well as unto Christ; will see and feel at once, the utility and necessity of praying and then watching. We should think it very improper in the conduct of a beggar, who should come to our door for assistance, and then turn away from us, and pay no more attention to the subject. When we go to the throne of divine grace, and supplicate blessings for our fellow men, we do not forget ourselves. We ought not. Charity begins at home, though it does not end there. Whether we pray for ourselves or for others, it is our duty, after leaving the mercy seat, to watch, and examine closely the operations on our own hearts; and look abroad in society, in order to ascertain whether our prayers are answered. This is calculated to be of lasting benefit to every soul who is familiar with his own wants, and the throne of grace.

By so doing, his faith is likely to be greatly strengthened, his hope encouraged, and love increased and confirmed. For it is confidently believed, that every humble soul, in the constant practice of this watchfulness; will often find his prayers answered in his own person, and in those around him; and this beyond all things else, is best calculated to produce these effects. By this he learns from his own personal experience, that God is faithful to his word; and while his eyes rove among the blessed promises scattered upon the sacred pages of divine inspiration, he confidently believes "that not one thing shall fail of all the good things which the Lord his God has spoken concerning him, but that all shall come to pass in their season, and none thereof shall fail."—This enables him to possess an unshaken confidence in God; and thus securely to outlive all the tempestuous billows of the raging sea of life; and with his sails widely expanded to the fresh and fragrant gales of the divine spirit, he enters the haven of eternal blessedness, not indeed as a sinking, despairing disciple, but as a triumphant, conquering mariner and soldier, under the banners of an ever victorious, reigning Saviour; and though he must sleep the sleep of death, he dies in certain hope of a glorious resurrection, and the full fruition of the blessed, where sins and sorrows are known no more forever. Doubting, weeping Christian; "Go and do thou likewise," and your joy and triumph shall be the same.

SHINAR.

CONNECTICUT PEACE SOCIETY.

The Connecticut Peace Society are indulging the hope, that a candid investigation of the principles on which it is founded, will secure an increasing accession of members.

Many are beginning to consider the objects at which such societies aim and the means employed to accomplish these objects, as of a very practicable kind. What can be more so, than to influence public opinion to such an extent, as to induce the governments of our own, and of other nations, to make it matter of inquiry and of mutual negotiation, to ascertain if the policy of universal and permanent peace, may not be adopted as the true policy of states, and international disputes, in all cases, adjusted by arbitration?

To obtain this object the abstract principle of the lawfulness of war, under any circumstances, needs not to be agitated. For, once secure the point, that nations will agree to have umpires, or a high court of appeal, to settle their disputes, and the way will soon be prepared for the final abolition of an appeal to arms.

Believing that their views are auxiliary, in a high degree, to the universal diffusion of the Gospel, and that much may be done to bring about a state of universal and permanent peace, by the united efforts of those who may not think alike on the whole subject of the lawfulness of war—the Connecticut Peace Society, would beg leave respectfully to invite the clergy, in this state, of all religious denominations, to co-operate with them, by the delivery of a discourse, at some suitable time, before the anniversary of the Society, in May next, in furtherance of the object which they hope to be instrumental, under the blessing of the Prince of Peace, of bringing to its final and happy accomplishment. They are the more encouraged to make this request from the fact, that at the last anniversary of the Society, all the clergymen who were present adopted a resolution to deliver such a discourse. By order of the Society, T. H. GALLAUDET, Secretary.

Circulation of the Sacred Scriptures among the peasantry of Ireland.—When Henry VIII. at the Reformation, substituted Protestant Ministers for the Romish Priesthood, he expressly ordered that no Parish should be given to any individual that did not understand the English language, or engage to learn it. Elizabeth also in her wisdom went still further, and ordained that when English ministers could not be found the preaching should be in Latin! Afterwards, however, she became so sensible of the necessity of doing something for her Irish subjects, that she had a fount of types prepared, principally at her own expense, in the hope (as she expressed) that God in his mercy would raise up some to translate the New Testament into the native tongue.

Soon after the accession of James I. a small edition of the New Testament was printed from these types, but no schools were established for the native Irish, or any preaching employed for their benefit; and the Jesuits shortly afterwards contrived to get the types into their possession, and to transport them to the Continent, where they were employed for purposes in direct contravention of their original design.

Nothing more was done for the native Irish until 1685, when the honorable Robert Boyle, chiefly at his own personal charge, had new types founded, and a small edition of the Scriptures printed in Irish, both in the Roman and

Native character; but there were none to be found to second his noble exertions; and while England, and Scotland, and America also, were participating in abundance the richest spiritual provision, no one cared for the souls of the native inhabitants of Ireland; and nothing of consequence was attempted for their benefit until 1811, when the British and Foreign Bible Society published a new edition of the Irish Testament, in the Roman letter, which was followed in 1813, with another edition in the old letter; but the whole Bible in the Native character was not completed until four years since, in 1828.

The religious public are under very considerable obligations to the Rev. Christopher Anderson, for his "Memorial in behalf of the Native Irish," which was published in consequence of his visit to Ireland with Mr. Ivimey in 1814, and has since been reprinted with considerable additions, under the title of "Historical Sketches of the Native Irish;" from which it appears, that from one to two millions of the inhabitants of Ireland, out of seven millions which it contains, are inaccessible to religious instruction, except through the medium of the Native language.

BAPTIST LITERARY INSTITUTION.

So far as returns have been made, it appears that the amount now necessary to fill the subscription of \$10,000 is \$1,400.

It is very desirable that agents and others should, as fast as possible, transmit the names of subscribers, and the sums subscribed, that they may be entered on the general list, and thus enable the Committee to determine the exact state of the subscription to this important object.

The site ought to be selected in November, and, at the same time, arrangements made for gathering the materials for the building, during the approaching winter. &c. &c. &c.

Surely the enterprise ought not to fail for the want of fourteen hundred dollars! Every Baptist in Connecticut ought to put to his conscience the question, How much is it my duty to give towards the Literary Institution, contemplated by the Baptist denomination in this State? and when the answer is obtained (conscience be prompt) even though an agent do not call, the answer should immediately be made known to the Committee.

These remarks are made in hope that they may excite our friends to make an effort at once, to raise the sum necessary to complete the subscription of \$10,000, all of which must be subscribed, before one cent can be collected.

G. F. DAVIS, Chairman of Committee.

Hartford, Oct. 15, 1832.

A letter from Rev. E. Megregory of Northwood, N. H. gives the pleasing intelligence that the Lord is pouring down his spirit upon the people of that place. *T'n* have recently been buried by baptism. About thirty have been hopefully converted. The Portsmouth Association was held there last week; we trust its session has been made a blessing to the people there.

AMERICAN BOARD OF MISSIONS.

The number of missionary stations under its care, is 55; ordained missionaries, 68; physicians not ordained, 4; printers, 3; teachers, 17; farmers and mechanics, 20; females, married and unmarried, 125; making a total of 237 laborers in heathen lands, dependent on, and under the direction of the Board.—There are also 4 native preachers, 30 native assistants, 1257 schools, 59,784 scholars, and 36 churches, containing about 1800 members. The printing presses at different stations have sent forth about 14,200,000 pages of Bibles, Tracts, &c. during the year, and from the beginning of the operations of the Board, about 61,000,000 pages in eleven different languages. Eight ordained missionaries and their wives—one male and three female teachers, and a printer, are about to proceed to different fields of labor in heathen lands, and five other missionaries, and a printer, are expected to sail in the beginning of the next year.

STEBURN BAPTIST ASSOCIATION.

The 15th anniversary of this body was held at Barrington, the 29th and 30th days of August last. E. W. Martin was chosen Moderator, and R. P. Lamb, Clerk.

It contains 24 churches, 14 ordained ministers, 4 licentiates, and 1534 members. The number added by baptism is 328, and by letter, 147. Refreshing accessions have been enjoyed by most of the churches. To Barrington, 83; to Harnby, 57; and to Jersey and Tyrone, 75 have been added by baptism.

The opening sermon was preached by Br. S. Barnard, and at the conclusion Elder V. R. Wall preached and took a collection of \$28 41.—*New York Baptist Register.*

DEDICATION AT TAUNTON.—The new Baptist Meeting house on Taunton Green, erected by the Second Baptist Church and Society in that town, is to be opened with religious exercises on Wednesday next, 10th inst. Public services on the occasion to commence at half past 10 o'clock, A. M.

We learn that the dimensions of this neat house are 65 feet by 45. It has 74 pews, and is furnished with a bell of about 1000 wt.—*Watchman.*

From the Young Man's Book of Knowledge.

COMETS.

Comets are supposed to be solid opaque bodies of various magnitudes, with long transparent tails resembling a pale flame, and issuing from the part of the comet farthest from the sun. They move round the sun in very elliptical orbits, and cross the orbits of the planets in all directions. From the curved direction of their paths, Newton concludes, that when they disappear, they go much beyond the orbit of Jupiter; and that, in their perihelion, they frequently descend within the orbits of Mars and the inferior planets. He computed the heat of the comet which appeared in 1680, when nearest the sun, to be 2000 times hotter than red hot iron, and that it must retain its heat until it comes round again, even if its period should be more than 20,000 years, and it is computed to be only 575.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 20, 1832.

SUNDAY SCHOOL CONVENTION.

Pursuant to notice given, a Convention of Sunday School Teachers met in N. York on the 3d instant. Hon. T. Frelinghuysen was chosen President, and Mr. Wm. A. Tomlinson and Gen. Wm. Williams of Connecticut, V. Presidents; Dr. D. M. Reese and James B. Brinsmade, Secretaries. There were present 218 delegates in all, from fourteen states.—The session closed the third day. A proposition was made for a committee to enquire—Whether it be expedient, or consistent with the spirit of the great benevolent enterprises of the age, for any Sunday School association or society, to restrain the circulation of Sunday School Books by taking copy-rights for the same? This proposition was finally withdrawn. We shall notice the doings of this Convention more fully hereafter. The next meeting is to be held in Philadelphia, on the 22d day of May, 1833.

WINCHELL'S ARRANGEMENT OF WATTS' PSALMS AND HYMNS.

This work has been before the public for several years, and has been well received. The publishers have now issued a new edition, with the addition of more than two hundred hymns, and several antients, making in all more than 1200 Psalms and Hymns. In reference to the Hymns added, the publishers say,

"The numerous associations for Christian benevolence which mark the present day, so multiply public and social meetings, and diversify the objects of prayer and praise, that it has been deemed expedient still further to increase the value of this volume by an additional selection."

Many of the Hymns added are not to be found in any other book, and most of them are short, and well adapted to the object. The arrangement of Mr. W. we believe has the approbation of all who are acquainted with it; the additional hymns are arranged in the same manner; this book we consider preferable to any other work of the same kind now in use, and hope that every Baptist congregation in this section of country will soon be supplied.

ILLINOIS STATE LYCEUM.

The "Pioneer and Western Baptist," contains the proceedings of the first annual meeting of this Lyceum, of which Edward Beecher is President, and John Russell, Secretary. By the proceedings we judge that the institution will be of much utility in that rapidly increasing State. One article in their constitution, is worthy of notice; "each member is required to contribute labor annually as a condition of membership." A "Historical Sketch of the early settlement of Illinois, from 1780 to 1800," was read by J. M. Peck, a copy of which was requested for publication in the Illinois Magazine.

Our friends will we hope feel the necessity of aiding the Baptist Literary Institution in this state, a notice of which will be found in the preceding column. It is very important that the funds yet wanting should be immediately supplied.

THE COLORED PEOPLE OF HARTFORD.

The friends of this portion of our inhabitants are respectfully reminded, that there has been for several years, a Sabbath School in the basement story of the African Church, expressly devoted to their instruction. As it cannot for a moment be supposed, that there is any person, who doubts that it will advance the best interests of these people to assemble them in the Sabbath School, and teach them the plain lessons of the Bible; we omit all attempts at persuasion on this subject, and proceed to suggest very briefly, how those persons who have taken upon themselves the task of instruction, can be cheered and animated in the discharge of their duties.

1st. If there are any strangers in town who have colored people in their families, please inform them of the African Sabbath School.

2d. Please co-operate in informing colored families of this fact, and in soliciting their attendance.

3d. Let the colored adults who are employed in public houses, boarding establishments &c., be induced to attend.

4th. Let all families in which colored persons reside, send them punctually, if possible; but if they cannot send them both morning and afternoon, the latter would be preferred.

5th. Let the teachers and pupils be encouraged by the occasional visits of their friends at the school. Calls in the afternoon, would be preferred.

6th. Should any feel disposed to enlarge the very moderate library of this Sabbath School, by small donations in money, or suitable books, they would essentially add to the means of enlightening the colored people, and thus stimulate the teachers to greater exertions by such contributions. They can either be deposited in the hands of their Treasurer, Mr. Henry Corning, of the firm of G. & H. Corning near the corner of Main and Pearl streets; or sent to the Sabbath School, where they will be faithfully appropriated to the proposed object.

Lastly, Let those who feel willing to enter this peculiar department of Sabbath School instruction, come forward and relieve some of those, who have for years been laboring in its support.

ONE OF THE TEACHERS.

General Intelligence.

From the New York Daily Advertiser.

TWO DAYS LATER FROM LIVERPOOL.
The news from London and the Continent are no later, consequently we are without any additional news from Portugal.

The Liverpool papers are unusually barren, containing nothing of interest, except details of the Markets.

The Cholera in Liverpool.—It is with heartfelt satisfaction that we can, at length, congratulate our townsmen upon a decided and rapid decrease of the malady, which warrants the hope that it has nearly exhausted its violence in Liverpool.

Total cases from the commencement of the disease to the 12th of May, 4877, died, 1522, recovered, 3359.

GERMANY.—The German papers contain no facts, it is said, to justify, in any manner, fears for the occurrence of revolt, insurrection, or even of less violent opposition to the will of the Confederation, pronounced by the Diet. The Baden government has dissolved all the committees formed in that Duchy, for the relief of Polish emigrants, declaring that those brave, but unfortunate refugees should in future be maintained at the expense of the state.

TURKEY.—Accounts from Syria, published at Vienna on the 31st of Aug. are very unfavorable for the Porte. Ibrahim Pacha is master of the country, having, as is generally reported, taken Aleppo by storm. The Turks are said to have been at length overpowered by the superior numbers and military skill of their adversaries. It is conjectured that the Porte is disposed to negotiate, and the prudent Ali will not object; the necessity of putting an end to an expensive and ruinous war, must be felt at Cairo, as well as at Constantinople.

VAN DIEMAN'S LAND.—The following account of the surrender of the wild natives of Van Dieman's land to the British authorities, will be read with interest. A most inhuman attempt was made, some time ago, to exterminate them all, which providentially failed. They will now be put in the way of being civilized, and become useful members of the social state, instead of being hunted down like wild beasts.

We have received the Hobart Town Courier to the 19th of February. From these papers we learn the gratifying news that the Oyster Bay and Big River tribes, the most sanguinary in the island, have surrendered themselves to Mr. Robinson, by whose conciliatory intervention the desirable event has been mainly brought about. On the 7th of January, Mr. Robinson made his triumphant entry into Hobart Town, with his party of blacks, amounting in all to forty. They walked very leisurely along the road, followed by a large pack of dogs, and were received by the inhabitants, on their entry, with the most lively curiosity and delight. Soon after their arrival they walked up to the government house, and were introduced to his excellency, and the interview that took place was truly interesting. They proceeded on board the Swan River packet, until the Tamar (the Charlotte being too small for the purpose,) is ready to proceed with them to Great Island. The women were frightfully ornamented with human bones, hung round them in various fantastic forms, even to the rows of teeth and skulls. Some of these were the remains of enemies, and white persons whom they had killed, but more as the mementos of the affliction which they bore to the husband or children they had lost. They surrendered to Mr. Robinson (who, however, very prudently did not take possession of them,) six stand of arms, which they had taken from the whites they had murdered, or had stolen from the huts. Three of them were ready loaded, and the muzzles carefully stuffed with pieces of blanket, and one is the same which was recently borne by the late unfortunate Mr. Parker. The inside of several of their bark huts which Mr. Robinson entered, was very ingeniously ornamented with rude delineations of kangaroos, emus, and other animals. The removal of these blacks will be of essential benefit to themselves and the colony. The large tracts of pasture that have so long been deserted, owing to their murderous attacks on the shepherds and the stockmen, will now be available, and a very sensible relief will be afforded to the flocks of sheep that had been withdrawn from them, and pent on inadequate ranges of pasture—a circumstance which indeed has tended materially to impoverish the flocks and keep up the price of butcher's meat.

Great Sufferings at the Cape de Verd Islands.—In consequence of intelligence having been received at Boston, of the want of provisions in these islands, a large public meeting was held, and a committee appointed to receive and forward such supplies as the liberality of the public may enable them to obtain. This committee have received a letter from Capt. Rider, a part of which follows:

"I left Port Praya, in the island of St. Jago, on the 6th of September for the United States, after being at this island twice, viz. in August and September. The other islands, viz. St. Nicholas, St. Antonio, and Fogo, I did not visit, but the information derived from the intercommunication of small boats, confirmed the fact of the sufferings of these islands also. With respect to St. Antonio, with a population of 20 or 25,000, the information that the people were dying on every side, was given me by Antonio Joaquim, a respectable merchant of St. Antonio, who was at Bonavista for the purpose of procuring subsistence. He informed me that he was obliged to defend his house against the starving population, who threatened to break in at times and take his provisions from his table.

With respect to Fogo, many of the inhabitants had come over to Port Praya, fugitives from the famine. I saw one boat load arrive from Fogo, and the American Consul, who had made himself acquainted with the facts, stated that they reported to him that many died daily.

With respect to St. Jago, Mr. Gardner gave it as his opinion, that from 12 to 14 died daily on that island.

In Bonavista and the Isle of May, the people were better off, on account of the foreign trade in salt, and also on account of wharfen and sealers making that island a stopping place.

This group of islands depend for their subsistence, partly on the supply of rice from the African coast, principally on the produce of the islands, consisting of Indian corn, beans, pumpkins, and other vegetables. Fogo is considered the principal granary of the Cape de Verdes, producing the corn which supplies the adjacent islands.

The only vessels of any magnitude belonging to the whole group, are owned by Don Manuel Martin, consisting of three sail. The only one he could command, a vessel of 90 tons, was sent to the coast of Africa for rice, but she returned unsuccessful on account of bad weather on the coast, and sailed again the day I left Bonavista; and if she could obtain a cargo of rice, which is doubtful, she could not have returned in less than 50 days.

They have no command of vessels, or any other means of communicating with this country, and they now depend entirely upon relief from the United States. They look towards us in confident expectation as the only ground of hope. They said to me frequently and earnestly, that no succor was expected from Portugal, or from any country but America.

As far as my own observation went, the utmost misery existed among the great body of the people. A few indeed had laid up a store of provisions sufficient for their families; but these had been under the necessity of taking numbers of the destitute into their families.

Among many instances of the misery these people are reduced to, a single instance will present a general picture of the distress of the whole. I will mention that of a boy, about 14 years of age, nearly naked, and quite emaciated, picking up old bones which he found about the streets, and cracking them for what he could find within.

At the Island I was at, the suffering creatures called on me for bread, saying that they had wives and children, and not a morsel to give them to eat; and the emaciated appearance of these men bore witness of their own misery.

Mr. Gardner, the acting American Consul, at the time he cleared me out, stated that the Governor General, residing at St. Jago, requested me to represent the condition of the islands to the American people; using the language given in my statement in the Register: "For God's sake tell them to bring us something." And Mr. Gardner added, that "unless we have rain, God only knows what will come of this people."

If any provisions are sent, they might with safety be addressed to the American Consul at Port Praya; Mr. Gegere, Vice Consul at the Isle of May; Don

Manuel Martini, at Bonavista; or Antonio Joaquim, at St. Antonio. Yours most respectfully,

JOSEPH RIDER.

We hope that our citizens will contribute generously to these poor islanders, and fully sustain their character for liberality. William Thorndike, is Chairman of the Boston Committee.

ST. LOUIS, (MISS.) Oct. 2.

IMPORTANT INDIAN TREATIES.—We learn from Rock Island, that on the 16th ult. a treaty was concluded with the Winnebago Indians, and the U. S. States all their lands south and east of the Wisconsin, and the Fox River of Green Bay, amounting to nearly 5,000,000 acres; for which they are to receive \$10,000 for 27 years. A school is to be established and maintained for the same period, near Prairie du Chien, at an annual cost of not more than \$3000. Six agriculturalists, twelve yoke of oxen, agricultural implements, &c. are to be provided for them—the annual expense to be \$2,500. The U. S. States grant to the Winnebagoes a part of a tract of country west of the Mississippi, called the Neutral Ground—extending 40 miles upon the Mississippi, and running back about 75 miles. The Winnebagoes are to surrender nine of the nation, accused of committing murders; and their annuities to be withheld until the surrender is made.

A treaty has also been concluded with the Sac and Fox Indians; by which they cede to the U. S. States, to defray the expenses of the war, as indemnity, and for the security of the invaded frontier, a part of their country extending along the Mississippi about 300 miles, and west of that river about 53 miles. A reservation is made in this cession in favor of the Indians, of 20 miles square, to embrace the principal villages on the Iowa. A blacksmith shop is to be maintained among them for 30 years; some provisions to be furnished for the immediate use of the destitute women and children, deprived of their protectors by the war; and 4000 bushels of corn, to be delivered in April next. The U. S. States also pay to them \$20,000 for 50 successive years. The following hostages to be kept in confinement during the pleasure of the President: Black Hawk and his two sons; the Prophet, his brother, and his sons; Wabesa, Pamah, the Little Starling Chief, and some others. The hostile and the brave of Black Hawk's party to be permitted to exercise any authority whatever amongst them.

Fire at Fishkill.—On Wednesday morning last, at 4 o'clock, the large manufactory in the village of Fishkill, N. Y. of six stories, owned by Mr. Benjamin Clapp, was found to be on fire; and in two hours it was destroyed with all the stock and machinery. The three upper stories were occupied by a machine shop, and Mr. J. C. Smith as a machine shop. Mr. Clapp's loss is estimated at \$8000; insured \$4000. Mr. Smith's, \$2000; no insurance. Levi Cook and Co. \$10,000; insured \$7000. The fire is supposed to have originated in the saw mill or machine shop. By this fire, rising of 140 hands are thrown out of employment.—N. Y. Daily Advertiser.

Murder.—On Monday afternoon last, some children at play in the meadow, in the part of the city, called Wapping, discovered an infant in a well.—They immediately went and informed some older persons who proceeded to the spot. On taking it out of the water it was found to be a male white infant. Its skull was broken, and a stone was tied to its left foot. It is supposed to have lain in the well 10 or 15 days. The jury of inquest, brought in their verdict that the child came to its death in consequence of blows inflicted on its skull by some person or persons unknown.—American Sentinel.

Attempt at Suicide.—In Chatham, on Thursday night last, Mr. Elisha Parker, in a fit of insanity, attempted to commit suicide, by cutting in his throat with a razor. He so far succeeded, as to cut his throat in two places, severing the windpipe each time. He was alone in the part of the house in which he lived—his wife fearing to stay with him.—He was found in the morning, sitting on the floor, entirely naked. A physician was called, and his wounds sewed up; and he is now able to speak in whispers only, however. We understand it is not expected that he can long survive.—B.

Skip John Adams.—From the remarks of the New Bedford papers, we learn, that strong doubts are entertained as to the loss of the John Adams, whale ship. It is suspected that the individuals who asserted they were the sole survivors, originated the story for their own justification. This opinion is supported by the fact, that the vessel, if it had been lost, would have been found by the time it was reported to be lost, being of an irreconcilable nature.

Mr. Henry Bowen, of Boston, has manufactured a permanent dye for cloth, which has sufficient consistency to be used as printing ink. With this he has commenced printing upon bleached cotton, with a common book printing press and types.

SCHOOLS IN GREECE.—A lady in Providence proposes to give four dollars towards the establishment of a school in one of the villages of Attica in Greece, provided 19 others will give or procure the same sum. The sum thus raised, \$80, will be sufficient to support a school in Greece for one year; and Mrs. Hill, an American lady, now in Athens, will undertake the supervision of the school.

Geology of Tennessee.—Dr. G. Froost, who was some time ago appointed geologist of Tennessee, by the Legislature of that State, has made a report in part of scientific surveys made in the county of Davidson. Having been read before the House of Representatives, it is to be published in a suitable form, with engraved maps and illustrations. When the whole work for the State shall have been completed in the same manner, a mass of information, scientific and practical, will be embodied, to which it is said no other State can present a parallel. Dr. Froost proposes, in addition to the geological description of the strata which compose the soil of Tennessee, and their organic fossils, to give an accurate mineralogical detail of the same, with an examination of all the "accidental" minerals which may occur.—N. Y. Daily Advertiser.

Rev. Messrs. Barr and Pinney, missionaries, destined to central Africa, were ordained at Philadelphia on the 12th instant. They are sent by the Western Foreign Missionary Society.

A large sum has already been collected, for missionary purposes, by the donation of personal ornaments, as suggested by Dr. Judson.—Sunday School Journal.

PROGRESS OF CHOLERA.—A circumstance worthy of remark by those who study the course of the prevailing epidemic appears to have escaped attention: viz. that wherever the diet, both of meat and drink, has been low, the disease assumed a very mild character. In Italy and in the large towns and districts of the South of France, where the use of spirits and strong liquors does not prevail, and common light wine is the beverage of the country, cholera has made no progress.

The Highest Mountain in Scotland.—Ben Nevis has till very lately been considered the monarch of Scotch mountains, but it now appears by the trigonometrical survey lately made by order of government, that he must yield the palm to Ben Macdui, a mountain in Aberdeenshire, who outtops him by about 20 feet. The height of Ben Nevis is 4370 feet; of Ben Macdui, 4390 feet. Thus Ben Macdui is the loftiest mountain not only in Scotland, but in Great Britain.

The General Convention of the Protestant Episcopal Church of the United States, assembled on

Wednesday the 17th, in St. Paul's church. The number of delegates, we believe, was larger than has ever been collected at any previous convention.—We understand that all the Episcopal Bishops in the United States were present, except Bishops Moore, of Virginia, and Chase, of Ohio.—N. Y. Daily Advertiser.

Paper Making.—In nothing has human ingenuity exerted itself more successfully than in making paper. That a beautiful, bleached, tough and elastic sheet, a yard square, should be produced for one cent, is a result surpassed by nothing in the art.—When we consider that this sheet is better suited to receive the impression of types, than the most costly fabric, and so with all its cheapness, becomes the theatre of the most splendid mental efforts—and that through its instrumentality the power of reason is subduing all other powers, we perceive its usefulness expedited by recent improvements. A few years ago, after the rags had been ground and the pulp prepared, the process of reconstructing was as follows: One man dipped a mould into the vat, on which he took up the material of a sheet; another man emptied the sheet upon a piece of felt; the felt was then pressed, which produced so much consistency that the sheets could be removed and hung upon poles to dry, &c. &c.

A few years ago, a machine was invented which by means of a cylinder coming in contact with the pulp, rolled off the sheet in an endless web, which being wound upon another cylinder until a sufficient quantity had accumulated, was cut through with a long knife, in the direction of a radius from the centre, and thus sheets were ready to hang up and dry as before.

This machine reduced the price of paper perhaps fifteen or twenty per cent; but the work was not well done, particularly because the fibres being all drawn in one direction, the paper had, one way, hardly any strength. This has been remedied by subsequent machinery. The reeling cylinder has been transformed into a drying cylinder, which also answers as a callender, forms a fine surface, and saves all the operations of the dry room. Hard by the callender is placed a pair of shears, which work in concert with the other parts of the machine, clip the web into sheets as it is drawn out. So that now, almost the whole labor is saved, as well as half the house room. The manufacturer has but to hoist his gate, and the web is drawn out dried, callendered, and lies piled up in sheets, all within the space of a few yards. These inventions have taken off another fifteen or twenty per cent. from the price. So great has been the effect of machinery invented within five years, that the paper we now use, though one quarter larger, costs a quarter less, than that we used in 1827. We are sorry to add, as the winding up of so good a story, that this saving does not remain in our pockets, but all goes to the community in newspapers, expresses, correspondence, and forty other things which nobody ever thought of until this wonderful age of improvement and cheapness.—N. Y. Journal of Commerce.

By the last intelligence from Europe concerning Portugal, it appears that volunteer reinforcements were to leave both England and France for that country, to aid Don Pedro.

MARRIED.

In this city, on Wednesday evening last, by Rev. G. F. Davis, Mr. William Hills, to Miss Emma Reed. At Wingham, Sept. 30, by Rev. A. Gregory, Mr. Lancy L. Larkham, of Volunton, to Miss Mary S. Reed, of the former place.

At Wilmamantic, by Rev. A. Gregory, Mr. Peter Simpson, to Miss Mary Richardson, both of Wilmamantic. At Wilmamantic, on the 14th inst., by Rev. S. S. Mallory, Mr. James B. Blair, of Collinsville, to Miss Elizabeth B. Mallory, of Austerlitz, N. Y.

At Sefford, on the 10th inst., by Rev. George Shippen, Mr. Henry Kent, to Miss Jane Spencer, both of Sefford.

DIED.

In this city, Mrs. Harriet Eaton, wife of Mr. William D. Eaton, aged 22.

In this city, Mr. Stephen Camp, aged 53 years.

At Walnut Grove, near Middletown, on the 12th inst., Arthur Harper, Esq. of Philadelphia, in the 65th year of his age.

At Middletown, on the 10th inst., Henry Woodward, M. D. aged 36.

At Wilmamantic, Sept. 28th, Mrs. D. Parker, aged 97.

Died, in North Stonington, on the 30th ult., Mr. Naham Chapman, aged 75. Mr. C. was a man of unblemished character, who filled a useful station in society. He possessed a heart of benevolence. To the support of the gospel, he ever contributed liberally, and to other objects of benevolence his purse was ever open to supply their demands, so far as a source of duty it known to him. His punctuality in all his dealings with men, was a leading trait in his character. He had been for nearly twenty years a member of the 1st Baptist Church in that town, and was a devoted follower of the "meek and lowly Jesus." After his union with that body, his seat in the sanctuary of the Lord was seldom empty. Society has lost a valuable and useful member, the poor an indulgent friend, and the church of God a bright and shining ornament. In his sickness, which was short and distressing, he manifested a willingness to depart and be present with his God.—Com.

CICEROIAN LYCEUM

Will be held Tuesday Eve., Oct. 23, 7 o'clock, at the Lecture Room of the Baptist Church.

QUESTIONS FOR DISCUSSION.

"Would the condition of Portugal probably be improved by the expulsion of Don Miguel, and the accession of Donna Maria or Don Pedro to the throne?"

NOTICE.

A protracted meeting will be held at Zoar, in Newtown, on the first Tuesday in Nov. at 10 o'clock, A. M.

DANIEL WILDMAN.

NOTICE.

The Fourth Baptist Church in Saybrook will hold a protracted meeting at their meeting house, commencing on Tuesday, the 30th of October, at 1 o'clock, P. M. Ministering and other brethren are respectfully invited to attend.

WM. HODGE.

NOTICE.

The Baptist Church in Killingly have agreed to hold a protracted meeting at their meeting house on Tuesday the 6th of November. Ministering and other brethren are respectfully and earnestly invited to meet with us, to use those means which God has so signally blessed in advancing the Redeemer's cause. Our prayer shall be that they may come in the fullness of the blessing of the gospel of Christ.

By order of the Church, ALBERT COLE, Pastor.

Killingly, Oct. 2, 1832.

NOTICE.

THE Baptist Church in Weston have resolved to hold a series of meetings for devotional exercises, commencing with preaching on Friday, the 2d of November next, at 10 o'clock, A. M. The preceding day is set apart by the church for fasting and prayer. Ministering and lay brethren are affectionately invited to attend.

NATHAN WILDMAN, Pastor.

ACKNOWLEDGMENT.

The subscriber acknowledges with gratitude the receipt of ten dollars, from one of the sisters of the Church of which he is pastor, to constitute him a life member of the Baptist General Tract Society.

FRANCIS DARROW.

Waterford, Aug. 11.

ESSEX SEMINARY,

OR

HIGH SCHOOL.

This Seminary having been recently organized, and its new and commodious building nearly completed, the Principal and Trustees would give notice that it will be open for the reception of Pupils on the 1st day of November next. The course of instruction, it is intended, shall be equal to that of any other Seminary of the same class. And no pains will be spared, by the Principal and the Assistants, to render the course of instruction, and the progress of the Pupils committed to their charge thorough and satisfactory.

TERMS OF TUITION.

In Reading, Writing, Arithmetic, Geography, Grammar, Elements of History, and Natural Philosophy, \$3 per quarter.
In Latin and Greek, preparatory to reading the Classics, Moral Philosophy, Rhetoric, Logic, Algebra, Elements of Chemistry, and Mineralogy, \$4 per quarter.
In Latin and Greek Classics, preparatory to entering College, Surveying, Navigation, &c. \$5 per quarter.

No additional charge will be made for Room Rent, use of the Apparatus, furniture, or any thing else furnished in the Seminary, except for fuel during the winter term. Good board can be had at a reasonable rate.

Rev. ASHBEL STEELE, PRINCIPAL.
JOSEPH H. HAYDEN,
Secretary of the Board of Trustees.
Essex, Saybrook, Oct. 8, 1832. 3w40

THE Patrons of the Hartford Ladies' Shoe Store are respectfully informed, that this establishment is completely replenished with all kinds of Ladies' Gaiters, suitable for the season. Also a large supply of India Rubbers of all sizes, selected by my own hands, from the best lots in the country, which, with every other article in the Shoe line, will be sold at the lowest prices. A liberal discount made to those who purchase by the quantity, and the least favor acknowledged.

N. B. Ladies' Gaiter Boots.
Wanted, an active boy who can write a good hand, to be brought up in the above Shoe store. Good recommendations will be required.

NORMAND SMITH.

Hartford, Oct. 15. 40

At a Superior Court, holden at Hartford, in the State of Connecticut, on the 4th Tuesday of September, A. D. 1832.

Upon the petition of Merritt W. Powers, of Hartford, in Hartford County, against his creditors, shewing to this Court, that he has ever sustained a fair character for probity and industry; and is not justly chargeable with idleness, or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that by losses and misfortunes he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, within the true intent and meaning of a certain Statute Law of this State, entitled, "An act to authorize the Superior Court to grant relief in certain cases of insolvency," as per petition on file, dated the 17th day of May, A. D. 1832, which petition was brought to the Hon. Superior Court in Hartford County, on the 4th Tuesday in September, 1832, and was duly served on the said creditors therein named according to law. The petitioner appears, and the respondents being duly called made default of appearance, and this Court having inquired into the allegations set forth in said petition, finds the same to be true, and doth adjudge the said Merritt W. Powers to be an insolvent debtor, as aforesaid, and doth order, that upon the petitioner's assigning on oath all his property, as by law required, to Joseph B. Gilbert and Philemon Canfield Esquires, within thirty days from the rising of this Court, who are hereby appointed Commissioners, that the petitioner's body be protected from all liability of arrest and imprisonment for, and on account of any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three several meetings to receive the claims of said creditors, and shall give notice thereof by publishing the same in the Christian Secretary, a newspaper printed in the city of Hartford, and make return of their doings under said commission, to some future session of the Superior Court.

A true copy of Record.
JARED GRISWOLD, Clerk.

The Commissioners on the above will meet on Monday the 22d inst. and Monday the 29th and Monday the 5th of November, at J. B. Gilbert's office, in this city, at 2 o'clock P. M. to receive the claims of said creditors.

Hartford, Oct. 12, 1832.

At a superior Court, holden at Hartford, in and for the County of Hartford, in the State of Connecticut, on the 4th Tuesday of Sept. A. D. 1832.

Upon the petition of Orson Case, of Windsor, in Hartford County, against his creditors, shewing to this Court, that he has ever sustained a fair character for probity and industry; and is not justly chargeable with idleness, or mismanagement in his affairs; that he has not conveyed any of his estate, with intent to defraud his creditors, and that by losses and misfortunes he has become, and is, insolvent and unable to pay his just debts, praying this Court to inquire into the allegations stated in said petition, and, on finding them true, to adjudge him an insolvent debtor, within the true intent and meaning of a certain Statute Law of this State, entitled, "An act to authorize the Superior Court to grant relief in certain cases of insolvency," as per petition on file, dated the 16th day of Aug. A. D. 1832, which petition was brought to the honorable superior court at Hartford, in Hartford County, 4th Tuesday of Sept. 1832, and was duly served on the said creditors therein named according to law. The petitioner appears, and the respondents being duly called, made default in appearance, and this Court, having inquired into the allegations set forth in said petition, finds the same to be true, and doth adjudge the said Orson Case to be an insolvent debtor, as aforesaid, and doth order, that upon the petitioner's assigning on oath all his property, as by law required, to Joseph B. Gilbert and Philemon Canfield Esquires, within thirty days from the rising of this Court, who are hereby appointed Commissioners, that the petitioner's body be protected from all liability of arrest and imprisonment for, and on account of any debts due and contracted before the date of his said petition, and the said Commissioners shall appoint three several meetings to receive the claims of said creditors, and shall give notice thereof by publishing the same in the Christian Secretary, a newspaper printed in the city of Hartford, and make return of their doings under said commission, to some future session of the Superior Court.

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Upon the petition of Orson Case, of Windsor, in Hartford County, against his creditors

POETRY.

FROM THE NEW YORK DAILY ADVERTISER.
ON THE ESTABLISHMENT OF A FEMALE
COLLEGE IN NEW-GRENADA.

Ye have done well, my brethren—thus to cast
The balm of healing at the fountain-head
Was wisely done. For on the thousand streams
That murmur round your hallow'd homes,
Its blessedness shall flow. Well have ye seen'd
With philosophic eye, their latent worth,
Who, in the weakness of their tender forms,
And shrinking consciousness of ill, might deem
Of little import.—Yet those fragile forms,
Now trembling in their beauty and their fear,
Shall kindle with new energies—high hope,
And martyr-like endurance, and deep strength,
To toil untired, to suffer and be still,
And all those deathless sympathies that spring
Up from a mother's love. These shall be theirs,
And what you trust to them of mental wealth,
Knowledge, or virtue, or the truth of God,
Shall blossom round the cradle of your sons,
And bear rich harvest in your country's fame.

Realms there have been, which, like your own, did tear
A despot's shackles from their giant breast,
And rush to freedom.—But the baneful breath
Of Ignorance, or Luxury, or Guilt,
Came o'er them as an opiate; and they sank
Amid the waste of ages. They perished,
Did look on woman as a worthless thing,
A cloister'd gem, or briefly fading rose,
Remembering not she had kingly power
O'er the young soul, and that its first, deep lines,
Gave'd so indelibly that all the storms
And water-floods of time erase them not,
And death may lift them, when he comes to seal
The scroll of life up for the judgment bar,
Where from a mother's pencil.

Ye have judg'd
That 'mid a nation's elements, her hand
Might cast a healthful leaven, and her lip,
Even from the mould'ring pillow of the grave,
Reach with its dove-like, heaven-taught eloquence,
A race unborn. According to your faith
Be your reward; and may the glorious voice
Of Liberty, from Andes' cloud-wreath'd crown,
Through every region whence your rivers flow,
Their ocean tribute, go with godlike strength,
Waking new nations to Jehovah's praise.
Sachem's Head, Sept. 14, 1832. L. H. S.

THE VILLAGE BLACKSMITH.

Whoever wishes to see a full length portrait of a genuine Methodist, painted in vivid colors by a friendly limner, let him procure this singular, but well written volume. The village blacksmith was a local preacher in Yorkshire, above thirty years; and his religious character was formed under the ministry of the famed John Nelson, Mr. Burdall, and Mr. Wesley. He was a man of abundant energy, some shrewdness, and great honesty. His zeal for Christ, and love to fellow men were very ardent; while his views of Christian doctrine and experience accorded with the original school of Wesleyanism. The book, which contains a great number of extraordinary anecdotes, has some accounts of dreams and impressions, and some phrasology rather startling to the ears of a regular dissenter. Yet the history is instructive, as well as pre-eminently amusing. We give a few specimens.—*New Baptist Miscellany.*

THE BLEEDING.—"This fearlessness, for which he was indebted both to nature and grace, produced on one occasion a happy effect. He had been at Asken Spa, with Martha, some time in 1816; and on his return home, took occasion to stand up in the cart, before he reached Norton, to throw his great coat over her, in order to prevent her taking cold, during her exposure to the open air. Just at that moment the horse took flight—Samuel lost his balance—fell backward out of the cart, and pitched upon his shoulder. He sustained considerable injury, and when raised from the ground, was unable to stand erect. He was conveyed with some difficulty to the village; on reaching which a medical man was sent for, who deemed it advisable not to bleed him, though urged to it by him. 'I am very ill, sir,' said Samuel, 'and must be bled.' The surgeon replied, 'If you are bled at present, you will die.' 'Die—die, sir,' was returned, 'what is death to me? I am not afraid of dying; I have nothing to do, but to make my will; and I can make it in two minutes; there are plenty of witnesses. My money shall be disposed of so and so, naming, in a few brief sentences, the manner; then stretching out his great arm, as he did on a subsequent occasion, he said, 'Live or die, I will be bled.' The gentleman, hoping the best, opened the vein, and took a basin of blood from him. Not satisfied, Samuel stretched forth the other arm, and said, 'I will be bled in this also.' His attendant again complied with his wish, and took from him a second basin full. 'When he did this,' observed Samuel, 'the pain went away as soon as aught. On the bandages being properly adjusted, Samuel said, 'Now, doctor, you have been a blessing to my body, I will beg of God to bless your soul.' So saying, he knelt in his usual hurried way, and devoutly prayed for the benefactor. The surgeon, on rising, remarked, 'I never had such a patient as you, in the whole course of my practice;' and then inquired his name and place of abode, to which Samuel distinctly replied, hitching in at the closest, 'Come here to preach sometimes.' This led to an invitation to the house of the surgeon, the next time he should visit the village; to which Samuel readily assented, stating afterwards to a friend that he was 'glad of it,' for he 'wanted a good inn there.' Accordingly, the next time he was appointed to preach in the village, he rode up to the surgeon's door, was hospitably entertained, and he had both the surgeon himself and his family as hearers. The house in which he preached was exceedingly crowded; and on returning with the family, he accosted his host—'You see, doctor, how uncomfortable we are. We ought to have a chapel. The stone is the Lord's—the wood is the Lord's—and the money is the Lord's.' The gentleman took the hint; and with a heart as ready to improve upon it as he had acuteness to perceive it, offered a subscription to set the work in mo-

tion; Samuel instantly proceeded to solicit subscriptions from others; and out of this misfortune arose a Wesleyan Methodist chapel. In that chapel Samuel had the pleasure of holding forth the word of life. It may be added, that so much delighted was the gentleman with the patience, fortitude, and conversation of Samuel, and connecting with it his intention to leave home two or three times before he was sent for, but still unaccountably detained, without being able to assign any reason, till Samuel's messenger arrived, he was led to acknowledge a supreme power, and to perceive a vitality in the influence of religion upon the heart, which he had neither previously known nor confessed."

THE YOUNG LADY.—"A young lady, who had been known to him from her childhood, and whose palfrey had lost a shoe, called at his shop to have it replaced. She appeared delicate. He looked compassionately upon her, and asked, 'Dost thou know, *barra*, whether thou hast a soul?' Startled with the question, she looked in return; but before she was permitted to reply, he said, 'Thou hast one, whether thou knowest it or not; and it will live in happiness or misery forever.' These, and other remarks produced serious reflections. Her father perceived from her manner, on her return home—her residence being not far from Samuel's dwelling—that something was aching upon her spirits. She told him the cause. 'What,' exclaimed he, 'has that old blacksmith been at thee to turn thy head? But I will *whack* (beat) him. So saying, he took up a large stick, similar to a hedge-stake—left the house—posted off to Samuel's residence—found him at his anvil—and without the least intimation, fetched him a heavy blow on the side, "which," said Samuel, when relating the circumstance, "nearly felled me to the ground," adding, "and it was not a little that would have done it in those days." On receiving the blow, he turned round, and said, "What art thou about man? What is that for?" Supposing it to be out of revenge, and that religion was the cause of it, he made a sudden wheel, and lifting up his arm, inclined his other side to his enraged assailant, saying, "Here man, hit that too." But either his courage failed him, or he was softened by the manner in which the blow was received; beholding in Samuel a real disciple of him who said, "Whosoever shall smite thee on the right cheek, turn to him the other also." He then left him; and Samuel had the happiness of witnessing the progress of religion in the daughter. Some time after this, the person himself was taken ill, and Samuel was sent for. He was shown into the chamber, and looking on the sick man, he asked, "What is the matter with thee? Art thou *bolen* to die?" He stretched out his arm to Samuel, and said, "Will you forgive me?" Not recollecting the circumstance for the moment, Samuel asked, "What for? I have nothing against thee, *barra*, nor any man living." The case being noticed, the question was again asked, "Will you forgive me?" "Forgive thee, *barra*, I tell thee I have nothing against thee! But if thou art about to die, we will pray a bit, and see if the Lord will forgive thee." Samuel knelt by the side of the couch, and the dying man united with him; and from the penitence, fervor, and gratitude which he manifested, there was hope in his death. The daughter continued an object of his solicitude; she grew up to womanhood—became a mother—and he afterwards exulted to see her and two of her daughters members of the Wesleyan Society. Four conversions are here to be traced, in regular succession, and attributable apparently to a word fitly and seasonably spoken, by one of the weak things of this world, becoming mighty through God."

BEWARE OF A DRUNKEN HUSBAND.
O how many such heart rending scenes have I been compelled to witness! I will relate one, the particulars of which will long be impressed upon my memory. The husband and wife were both the playmates of my youth.—He was once rich and respectable—a virtuous and happy. He became reduced by drunkenness to the lowest degree of poverty and degradation, and his wife was of course brought to an extreme state of wretchedness. I was called to make her a professional visit, and found the husband stupid upon the floor, surrounded by all the disgusting accompaniments of a drunkard. The poor woman lay shivering under a few tattered remnants of bedding, and as I gazed upon her emaciated form, I could not refrain from weeping like a child over the innocent victim. A few years since so lovely, so cheerful, so happy, and now so wretched. The contrast was too much. I remember well when her fond parents gave her away to the man of her choice; and I can still, as it were, see her rich blue eye moistened with the sacred tear of affection as she fondly gazed upon the idol of her heart. That senseless, degraded being is all that is left of him; and that pale and grief-worn form is all that now remains of her. I remember, too, the beauty and neatness of their first dwelling, with all its tasteful decorations. It was a little paradise, of which she was the guardian angel. It was a pleasant sight to see the husband and wife, on a summer evening, seated together on their piazza, enjoying sweet communion with each other, and reveling in unmitigated happiness. Their house is now a wretched hovel, and their happiness the bitterest dregs ever drained from the cup of human misery. They were hospitable. How could they be otherwise? They were happy, and their kindly feelings could not but extend to those around them. Their well replenished sideboard was free to all their friends, and how could so happy a man refuse to partake of the exhilarating beverage which he so freely urged upon others? He did partake, and now look at him! He was "his own master, and knew how to govern himself!" He saw no danger, but took the viper to his bosom, and it stung him, and the accursed sting poisoned the fountain of all the finer feelings of his nature. Now he lies there an awful warning to all mankind to beware of the first indulgence! Where now are all the noble

feelings of his manly heart? Where that strong and sublimated affection which he once bore for his lovely wife? Where the strength and beauty of his once energetic frame? And where his own self-respect, which elevated him above the thought of an act of meanness?—Ask that demon which now broods over him with breath more poisonous than the bohem ups, and he will grin in horrid exultation over his victim, and point significantly to the empty bottle at his side.

The disease of the unfortunate female was produced by grief and want of nourishment.—She informed me that she had tasted nothing that day, and that her child had been taken from her the day before by a kind neighbor to preserve its wretched life. And then she wept, and sobbed forth a prayer! And what was it, my friends? She invoked the blessing of Heaven upon her child, and prayed in agony for her husband. Yes! she prayed for him who but yesterday snatched from herself and her child the last morsel of food, and sold it for rum!

O! young ladies, beware of a drunken husband; for no language can describe the sorrows of his wife. Her days are spent in bitter toil, and all night long she weeps in unutterable anguish. She shuns the sight of her former companions, for the remembrance of the past embitters her sorrows. Her heart has sickened within her, and grief and famine have wasted away her frame. All her proud hopes have passed away like a dream, and who can give her comfort? The fondest affections of her heart are blighted, and she has no hope but in the grave. O! young ladies, if it was the last word I ever expected to say to you, I would repeat, Beware of a drunken husband!—*Dr. Scott's Address.*

LIBERIA—Slave Trade—Origin, Character and Extent.—Henry, King of Portugal, under authority from three Roman Pontiffs, as early as the year 1482 took possession of several Islands and Havens on the coast of Africa, and took thence many slaves, some by barter. The Portuguese first imported slaves into Hispaniola, in 1502; and to the Brazilian colonies, in 1517. For more than three centuries, some of the Christian powers of Europe have been engaged in this traffic; and, for more than a century and a half, it was prosecuted, by all Christendom, with extraordinary zeal and energy. The French Guinea Company contracted, in 1702, to supply the Spanish West Indies with 35,000 negroes, in ten years. In 1713, there was a Treaty between England and Spain, for the importation of 144,000 negroes, in thirty years. Some have estimated the whole number of slaves exported from Africa since the origin of this trade, at nearly twenty millions.

The cruelties attending this trade, are probably greater now than at any former period.—The slave ships are now crowded to excess, and the mortality is dreadful. In 1816, the African Institution ascertained, that one vessel, of 180 tons, took 530 slaves; of which, 120 died on the passage to Tortola. Another, of 272 tons, received 672 slaves, and lost 140. Another vessel lost 200, out of 600. Another 96, out of 500. Another, of 120 tons, took on board 680 slaves; and though when captured, she had sailed but eighty leagues, she had lost 30, and many others were in a dying state.

Dr. Philip, a distinguished missionary at the Cape of Good Hope, estimates the number annually exported, at 100,000. In 1823, Mr. Ashmun wrote from the Colony, that at least 2000 slaves were annually exported from Cape Mount and Monserado. In 1824, the African Institution reported 120,000, as the number exported from the coast, and presents a detailed list of the names of two hundred and eighteen vessels, believed to be engaged in trade during that year. In 1827, one hundred and twenty-five vessels sailed from Cuba to Africa, for slaves. Within the last eleven years, 322,526 slaves have been imported into the single port of Rio Janeiro; that is, an average of 29,320 annually.

The Colony of Liberia has also done much, and will do vastly more for the suppression of this atrocious trade.—*Christian Index.*

From the Christian Observer.

LETTER FROM A BIBLE TO A
PREACHER.

As you and I have been on terms of the strictest friendship and intimacy for some years, I shall take the liberty of remonstrating against your conduct towards me, and which upon calm reflection appears somewhat unaccountable to yourself. I certainly believe you hold me in the highest esteem. You make me your principal adviser, and generally follow my counsel; nay, I know you have me engraven on your heart. You publicly profess your high regard, and warmly recommend me to the acquaintance of others. How is it then, at the same moment, you treat me so indecorously, and strike me with so much violence, that the blows might be heard at a considerable distance? Is this thy kindness to thy friends?—You certainly do not consider me of the same sentiments with the Hottentot's wife, who being asked why she wept, replied—my husband don't love me; for he has not beat me once since we were married. I have heard of beating the body for the good of the soul, but surely you will not apply this to me. I acknowledge I once received a most merciless beating from a cruel bookbinder, who, after thumping me over the face for half an hour with a large hammer, cased me in leather, and sold me for what he could get. But I can the more readily excuse him, for he never professed he held me in such high esteem as you do, both in public and private; and I should of course expect a different treatment from you.

There was one of your profession beat a brother of mine much worse than you do me, and he called upon the Lord to help him, but then he happened to be in a passion, which I have little reason to charge you with, and of course it will not apply to you. It is wise,

however, to check disorder in time, which I sincerely hope will be the effect of this well-meant address, from your abused friend.
BIBLE.

YOUTH'S DEPARTMENT.

FROM THE YOUTH'S TEMPERANCE LECTURER.
CHILDREN WISH TO BE OLDER.

Little Children are very apt to think they shall be happier when they grow older. The little boy longs for the time when he shall be a man, and have the things that men have, and do the things that men do. Little Charles thinks that he should be very glad, if he were big enough to ride on a horse, and have a new whip. He asks his father to give him the little colt, so that when the colt becomes a horse and Charles becomes a man, Charles can ride him. John the farmer's boy wishes himself old enough to drive the cart and oxen, and hold the plough. Benjamin, the doctor's son, wishes to be a doctor, and cure the sick people.—When his little sister complained of head-ache, he went and felt her pulse, and rolled up some pills of brown bread to give her. If his father never gives any worse medicine, he is an excellent physician. Some physicians give people brandy, which kills more than it cures. Little Henry, whose father is a wheelwright, is always building little windmills, and water wheels, and thinks of nothing so much as to be a man, and do what his father does.

Little girls, too, are always watching their other sisters, and mothers, wishing to have every thing they see others have, and to do every thing they see done by others. Little girls in the country, as long ago as I can remember, used to be very glad when their mothers would let them sweep the room, and wash the dishes for them; they thought, and thought rightly—they were acting little women. And when a young Miss in her teens could "spin her run of yarn a day," she was counted almost a young lady. She was allowed a calico frock to wear to meeting, and the young gentlemen were beginning to notice her neat dress and becoming behaviour. Oh, that those days of common sense, common honesty, and quiet enjoyment, could come back again! But little girls now, in most of our cities and villages, are longing to become older, that they may have more finery, and attend more places of amusement. Little Miss Caroline Wilhelmina Amelia Skeggs, though hardly old enough to wash her face, and dress herself, is teasing her mother for a piano forte, instead of a spinning wheel. She had better be learning her book. But I run from one thing to another.

I begin by saying that children are apt to think they shall be happier when they are older. This I think is plain, from what I have already said. Little boys and girls, whether rich or poor, whether living in the city or country, whether brought up soberly and righteously, or vainly and wickedly, do always look forward to the time when they shall be men and women, they long for the time to come, and think they shall be happier. And they look for happiness in the things they see their parents and other grown people seek after, and make great account of. This should show parents the importance of pursuing good things themselves, and not seeming to place their chief good in trifles, so that their children, when they pattern after them, may be led in the right way.

But how happens it, that little children always wish to be older? Why do they wish so? Ought they to wish so? * * * But will children be happier when they are older? This is a hard question, and the answer much depends on their behaviour. In many respects, children will be less happy, as they grow older. Their childish sports, that now please them, will please them no more. Now, their parents take care of them; then, they must take care of themselves. Now, almost every body loves them; then, they will have many enemies, and few friends. Now, they are caressed by their parents; then their parents and friends will probably be dead and gone.

They will have much trouble, which they cannot be made to understand now. And if they grow up ignorant and wicked, they will grow up more and more wretched all the while. But if little children will only remember their Creator in the days of their youth, and do as he bids them, if their way to be happy is to *learn* more and more, and to do more and more good to all around them, then the longer they live, the happier they may grow. For the longer they live, the more they will find to learn, and the more ways and means will they find to do good. It is only because people are so generally ignorant, selfish, and sinful, or, at least, a great deal more so than they ought to be, or need be, that they so generally grow more and more unhappy all their days, and finally remember their childhood as the best part of their lives, and wish that they were little children again.

Perhaps you are tired with so long a talk about these things. I wished you to *understand* and *think*. Children must learn to think *steadily* for some time, or they will never learn to think right.—But I will stop now; only let me ask you to think of this again. And every time you wish you were older, remember how much you have to do, to get ready to be older. This is what is meant by *education*. You wish to be men and women. You must learn to know and to do what older people need to know and do. Make haste, then, and every day learn something, and do something good. Get ready to be older—for, depend upon it, whether you get ready, or not, you are getting older fast enough, and if you live, will be old much sooner than you expected.

A GOOD OLD MODE OF INSTRUCTION.

"The Rev. James Hervey's method of instructing young people was such, that while it afforded profit to them, it was a reproach to others. Some of his parishioners having laid in bed on a Sunday morning longer than he approved, and others having been busy in foddering the cattle when he was coming to church, and several having frequented the ale

house; he thus catechised one of the children before the congregation: "Repeat the fourth commandment." "Now, little man, do you understand the meaning of this commandment?" "Yes sir." Then if you do, you will be able to answer me these questions.—Do those keep the Sabbath day holy who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read their Bibles?"—"No Sir." "Do those keep the Sabbath who fodder their cattle while other people are going to church?"—"No Sir." "Does God Almighty bless such people as go to ale-houses, and don't mind the instruction of their minister?"—"No Sir." "Don't those who love God read the Bible in their families, particularly on Sunday evenings and have prayers every night and morning in their houses?"—"Yes Sir." A great variety of such pertinent and familiar questions, Mr. Hervey would ask in the most engaging manner, while instructing children, as he thought most conducive to the improvement and edification of his parish.—*Back's Miscellanies.*

PLANTS, THEIR NUMBER AND VARIETY.—Plants are distinguished for their multiplicity and variety, for that exuberance of imagination and taste which they display, and for that sense of elegance and beauty which their Maker must have had to have so formed and diversified them. They are entirely the creation of His choice—the inventions of His rich and beautiful fancy. Their attractive shapes and qualities, and the abundant gratifications and important uses which we and our fellow animals derive from them, explicitly show, that kindness as well as goodness actuated his mind when he projected and made them. They have been all individually designed; and special thought must have been employed in each, both in fixing their specific differences of form and product, and in perceiving what particular combinations and variations of arrangement would effect in every one its appointed end and use. The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind in its contriving skill, profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity, and the most benevolent munificence. The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever returning pledges to us of His continuing beneficence, of His desire to please and to benefit us, and, therefore, of His parental and intellectual amabilities. They come to us, together with the attendant seasons that nurse and enfold them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on.—The thunder, the pestilence, and the tempest, awe and humble us into dismaying recollections of His tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of His vegetable creations—the flowers and the fruits more especially—remind and assure us of His unfeignedness of His unending sympathy; of His paternal attentions, and of the same affectionate benignity, still actuating His mind; which must have influenced it to design and execute such lovely and beneficent productions that display the minutest thought, most elaborate compositions, and so much personal kindness.—*Sharon Turner's Sacred History of the World.*

HARTFORD
GRAMMAR SCHOOL.

PURSUANT to the notice given in a former advertisement, this School will be opened on the 17th day of October next, under the superintendence of Mr. FRANCIS FELLOWS, late Principal of the Mount Pleasant Classical Institution at Amherst, and such assistant teachers as the number of scholars may require.

The branches taught in the school will be those which are necessary to prepare boys and young men for college, and the various English studies with which they ought to be familiar before engaging in the active business of life.

The Trustees have made such arrangements for the employment of teachers, and the introduction of new branches of study into the school, as they believe will render it such an institution as the wants of the public require, and they are fully confident that the advantages it affords will not be surpassed by any similar school in the country.

The first term will commence on the 17th of October, and continue fifteen weeks. Tuition for the term, Eight Dollars, payable in advance, to Andrew Kingsbury, Esq. Treasurer of the school, who will give certificates for the same.

Application for admission may be made to either of the subscribers.
It is particularly requested that parents and guardians intending to send to the school, would give early notice to the undersigned, that it may be known as speedily as possible what number of scholars may be expected.

ALFRED SMITH, } Committee of
T. C. PERKINS, } the Trustees.
Oct. 6.

MERINO GOODS, &C.

OFFERING TO DAY, BY
JOHN OLMSTED,
150 Pieces Merino Cloths, of every colour and quality.
50 Pieces 3-4 and 6-4 German and English Merinos.
30 Pieces Paris and real Thibet Merino Cloths, of very fine quality, and every desirable colour, including black and blue-black.
The above, together with a very full assortment of heavy Black Silks, plain, watered, and figured Silks; Thibet, Merino, and Fancy Hdkfs., and a complete assortment of Fall Goods, generally, were purchased in New York during the past week, for cash, and will be sold at very low prices.

ALSO,
A splendid assortment of Carpets, Oil Carpets, Rugs, Mattings, &c. at New-York prices.
September 18.

PHILO A. GOODWIN,
Attorney at Law.

OFFICE, Fox's Building, First Floor, South side Court House Square.
Hartford, April 21, 1832.